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AMERICAN Missionary Register.

VOL. V.

JULY, 1824.

No. 7.

Biography.

LIFE AND CHARACTER OF THE REV. WILLIAM WARD, D.D.
WHO DIED AT SERAMPORE, MARCH 7, 1823.

We have already published an Obituary Notice of this distinguished Missionary. The following interesting view of his life and character, was drawn by his intimate friend and fellow-labourer, the Rev. Dr. Marshman.

In giving this brief sketch, we have to speak of a brother deceased, whose praise is in all the Churches. We shall therefore endeavour to speak as becometh Christians, forbearing, on the one hand, to exalt any excellence which we saw in him beyond its due measure; and, on the other, to detract from the honour of that grace which so evidently shone in his life and conversation, and to which, were he living, he would ascribe all that he was enabled to attempt for the Cause of his Redeemer.

Gentleness of Disposition.

That mildness and gentleness of temper, which insensibly endeared him to all with whom he had intercourse, had its origin in the happy temperament of mind that he possessed by nature, although it was improved and refined by the power of Divine Grace. Formed by nature for kindness and friendship, this disposition, strengthened by the soul-renovating influence of the Gospel, operated in his mind to such a degree, that even to reprove any one for evil was a duty so painful, that nothing could urge him to the discharge of it but a regard for the good of the person reprov'd, and for the honour of religion. That, with this happy temper, heightened by that love of Christ and that tender pity to the souls of men which ever glowed in his bosom, our deceased brother should attract the affections of almost all who came near him, will appear incredible to few. It is, indeed, a fact corroborated by the feelings of multitudes, in Europe and America, as well as in India.

Strength of Understanding.

Nor was he less indebted to Divine Bene-
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ficence for that strong and penetrating intellect, which enabled him to understand men and things almost at a glance.

The effect of this continually appeared in his management of business. The bearings of any thing which occurred were so evident to him, almost at first sight, that his daily course, in his line of business, was altogether one of order, tranquillity, and energetic effort. This will appear evident when we take into consideration what he was enabled to accomplish in his own line, while his mind was so much devoted to higher objects.

Nor was it less evident in his discernment of the characters of men around him. While all with whom he came into contact were treated with his accustomed kindness, his sagacious mind quickly discovered their leading dispositions, developed their principles of conduct, and formed that estimate of their characters which he had seldom occasion to alter. Hence a peculiarity for which he was sometimes blamed: he often treated with the utmost kindness persons whose characters he regarded with contempt, and for whose principles he had the most decided abhorrence; for, while he felt it impossible to love selfishness and meanness of conduct, he thought kindness and affection due to the whole human race: and hence some, who knew him less intimately, were ready to ascribe to his approbation of their conduct, that kindness to them which flowed wholly from his own benevolence of mind. His decided esteem, his cordial affection, however, were never fixed but where the noblest principles actuated the mind; and, once thus placed, neither open calumny, nor the most insidious insinuations in secret, could shake his

love of those of whom he had himself made full trial: this rendered him one of the most faithful, as well as the most tender of friends: as an intercourse of nearly twenty-four years, involving the constant disclosure of the whole soul, will constrain the writer of this, with his companions in the work of God at Serampore, to feel even to the end of life.

Providential Preparation for his Work.

Our deceased Brother was no less indebted to the unmerited goodness of God for all those circumstances in Providence, which tended to form his mind and fit him for usefulness in India. We do not mean here that he was favoured with an education strictly literary: he was not enabled to spend seven years of his life in a Grammar School, and afterward an equal number in some College. He was indebted to the gracious care of Providence, however, for advantages more valuable to him in his future course, than would have been any merely of a literary nature. He was born in the town of Derby, Oct. 20, 1769; and, though deprived of his father very early in life, he enjoyed the happiness of being trained up by a pious mother, whose instructions he remembered with gratitude to the end of life, and who exerted herself to the utmost to form his mind, and give him the best education in her power. The loss which he sustained in the early death of his father, through Divine goodness, instead of leading him into idleness and dissipation, impressed his mind the more strongly with the fact that, under Divine providence, he must rely wholly on his own exertions in future life; and tended to form in him that indefatigable application to business in which he was found when his Redeemer called him suddenly to glory.

The hand of Divine goodness was also visible, in his being brought up to that profession, in which he was afterward to become so useful to the cause of God. After obtaining a suitable education in his native town, and being with a printer there for some years, he was placed in an office in London. Had he been trained up to any other business in his native town, or to agriculture in its neighbourhood, his value to the cause of God in India would have been small, compared with what it has been, in his having been enabled to bring through the press no less than twenty versions of the New Testament in the various languages of India. Yet this is to be ascribed entirely to the good hand of his God upon him. Although he felt a predilection for this line of employment, he could have no idea of the course of usefulness intended for him, when he had not yet learned to fear the God of his fathers. His being placed in

London, too, amidst the circle with which he was surrounded there, was not without its value to him in future life, in bringing him so thoroughly acquainted with men and things, and accustoming him to the management of extensive business.

Above all, his being thus habituated to active life, and to seize every moment of leisure for the improvement of his mind, formed him to that diligent improvement of the least fragment of time for which he was so eminent.

This course of circumstances also formed him to that delicacy of mind, which induced him to prepare himself for the Ministry without being chargeable to any of those excellent Institutions among the Dissenters in England, so ready to lend a helping hand to pious youth in preparing for the work of the sanctuary. And when he came to seek the salvation of the Heathen in India, it also made him determine, after the example of the Apostle, to make the Gospel without charge; not only to the Heathen themselves, but also to those generous friends of religion in Britain, who so warmly support Missions to the Heathen, and with whom he was ever one in heart.

His exalted Views as a Christian.

The grace of God eminently shone in our deceased brother's conversion to God. We are not able to ascertain precisely when his first convictions of mind began, but we think it was about the age of nineteen. It is, however, of far greater importance that we can ascertain, in so decided a manner, the existence in his mind of the two grand feelings which form the glory of the future Christian character—a deep and abiding sense of the evil of sin, and of the infinite value of the Redeemer's sufferings and righteousness.

His sense of the evil of sin appeared, not only in his holy solicitude to avoid it in every form, and his deep humiliation under a sense of indwelling sin, but in his tender compassion for the souls of men, which made him continually attempt to snatch them as brands from the burning. This feeling, which remained with him to the end of his mortal course, sufficiently showed that his conviction of the evil of sin was neither superficial nor evanescent. It indeed formed a living principle in his mind, which caused him at length to relinquish all his secular prospects, that he might devote himself wholly to the salvation of his perishing fellow-creatures.

Nor was his view of the infinite excellency and glory of the Lord Jesus Christ less deep and abiding. While it enabled him to venture his all for time and eternity on the Saviour of men, resting on His atone-

ment for the forgiveness of all sin, and on His righteousness for justification and constant acceptance before God, it filled him with zeal to make known his glorious salvation among the Heathen. These feelings laid the foundation for all his future usefulness. A man superficially affected with the evil of sin and the love of Christ may, from habit and education, imbibe enough of religion to support the Christian character decently in the sight of men: of the eternal state of such a man, we say nothing: it is not for us to pry into the depths of the Divine judgment at the last day, and to say how small a degree of love to the Saviour is compatible with a man's actually resting on Him for salvation; but of this we are certain, that on the degree of love which he bears to the Redeemer as the Almighty Saviour of men, will be suspended all his usefulness to his fellow-men as a Christian. With little of it, he may have a *name to live, though dead*: he may be amiable in his deportment, and obtain much of the esteem of men; perhaps the more for not displeasing them by inflexibly adhering to those doctrines and precepts of the Redeemer which they find most unpalatable: he may, if attached to letters, shine in the literary world as a defender of Christianity; confining himself to its outworks, however, and intermeddling little with its vital spirit. But a faithful and able Minister of the New Testament he never will be: in winning souls to Christ, the highest honour ever conferred on man, he will not be successful: to approach the heart either of the saint or the sinner, he must, with the Apostle John, be able to say, *that, which we have seen, and handled, and felt of the Word of life, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.*

Such was the grace given to our deceased Brother, as appeared from the whole tenour of his conversation, and from almost every page which he published of a religious nature.

Providential Appointment to his Labours.

The Divine Goodness was no less evident, in bringing him into that sphere of usefulness in which he was so eminently suited to move. As early as the beginning of 1793, when Mr. Carey was preparing for that voyage to Bengal, the result of which, to every eye but that of faith, appeared so doubtful, he saw Mr. Ward, then in his twenty-fourth year, and said to him, "I'm going to Bengal, with the hope of translating the Scriptures into the language of that country; and you must follow, and print them." Those leadings of Providence

which guided him in the intervening six years, so as to secure the exemplification of this casual hint as really as though it had been prophetic, by no means deserve to be overlooked. He might have become so thoroughly settled in business, and so entangled in the cares of life, that it might scarcely have appeared to him, or to the warmest friends of Missions, his duty to go to India, then so little known as a Missionary field; particularly when the probability of being permitted to establish a press there appeared so small.

But the God of Missions led him by a way which he then knew not. For the greater part of this period, he was at the head of a printing establishment in the town of Hull, for which he conducted a Provincial paper, carrying it to a high degree of respectability; and amidst a circle of religious friends, by whom the temper of Christ in his soul was fostered, and to whom he is inexpressibly dear even to this day. From this situation, however, though not without its usefulness, his mind, bent on the salvation of men, turned with disgust. Respectability in life, and increasing opulence, to him were nothing in comparison with the gain of winning souls; and long before he heard of the result of Mr. Carey's Mission, and the necessity that there was for one in his line to go and labour without price or reward in publishing the Scriptures to the perishing Heathen, he had made up his mind to withdraw from secular business, and devote himself wholly to seek the salvation of men. He had, in consequence, settled his affairs, resigned the situation which he held, and placed himself at his own expense, under the care of the excellent Dr. Fawcett, author of the Commentary on the Scriptures in two volumes quarto, that he might renew his literary studies, and give himself up more fully to the study of the Sacred Scriptures. While thus employed, he heard of the progress made in translating the Scriptures in Bengalee, and of the necessity there was that some friend to the cause should come out, in order to print them. To a work so congenial with the warmest feelings of his heart, our Brother needed no persuasion. He immediately determined to engage therein, and to proceed to India the moment an opportunity offered. This not being till the spring of 1799, the writer of these lines then joined him, together with Messrs. Grant and Brunsdon; of whom the first died in eighteen days, and the other within twenty-one months, after their arrival in Bengal.

Mr. Ward, with his company, left London, May 25th, 1799, in the "Criterion" of Philadelphia, Captain Benjamin Wickes,

commander; and, without touching at Calcutta, arrived at Serampore, Oct. 13th of the same year, with the hope of being able to proceed to Mudnabatee, between Malda and Dinagepore, and of setting up a press there to print the Scriptures. Finding this impracticable, however, as there was no hope of Lord Wellesley's permitting a press in the interior of the country, he made a journey to Malda and Dinagepore, and consulted with Mr. Carey on the subject; who, in these circumstances, felt it his duty to secure the printing of the Scriptures by removing to Serampore, the Governor of which, the Hon. Colonel Bie, had earnestly entreated Mr. Ward to set up his press and settle there.

Thus the hand of Providence was evident in choosing for our deceased Brother, quite against all his own previous ideas, the place as well as the sphere of action, which has since proved the most suited to usefulness. So far were he and his companions, however, from preferring this as their place of residence, that they resisted it to the last, thinking the interior of the country far more adapted for spreading the Gospel. But the event has demonstrated, that though they were in this case led in a way which they knew not, yet it was the best suited to glorify God and promote His Cause in India.

Grace, and Wisdom given him for the Discharge of his Duty.

How deeply our deceased Brother was indebted to Divine Goodness for Grace and Wisdom to walk before God in the sphere of action appointed to him, must be sufficiently known to those who have witnessed his zealous, holy, and happy course, in these twenty-three years. His blameless conduct relative to all open sin was such, that the tongue of slander itself never dared to fasten upon him the most distant accusation or surmise. The fear of God and the love of Christ, constantly ruling within, preserved him from the most distant approach to any thing of open sin or folly—mercies these, which every one, who is acquainted with the deceitfulness of sin and of the human heart, will ascribe wholly to free and sovereign grace.

How far he also was from sinking into worldly-mindedness and the love of wealth will be evident from the fact already mentioned—his determination to make that Gospel which he published in India chargeable, neither to the Heathen to whom he came, nor to the friends of religion in England who had begun so generously to interest themselves in the propagation of the Gospel in India. Had he chosen to receive money for his own support, his Breth-

ren in England, with whom he was one in aim and in heart, would have supplied him with the utmost readiness; but being enabled to support himself and his family, he abhorred the idea of receiving money contributed to spread the Gospel by the poor out of their penury, when he needed it not; and entreated his Brethren in England to turn their attention towards extending the Gospel more widely, by supporting others in the work, who were favoured with no means of supporting themselves.

Further, when his indefatigable diligence in his calling had given him a surplus of income, after supporting his family in that plain and frugal manner which he and his brethren at Serampore judged suitable to their situation in life, so far was he then from nourishing a worldly spirit, that he urged his Brethren to seek out means of spreading the Gospel more widely in India themselves, by employing and supporting Brethren raised up in the country: and in so great a degree did Divine Goodness bless these efforts of himself and his Brethren, that, before his death, he had the satisfaction of witnessing Eleven stations, beside their own at Serampore, established and supported by themselves, or by funds originated in India through their efforts, without involving the annual expenditure of a shilling raised for Missions by the generous friends of religion in Europe or America. This course enabled him to put to silence the ignorance of foolish men, who, hating the Gospel themselves, so often insist that those who labour in spreading it are constrained to swell the number of their converts for the sake of securing the continuance of their own salaries. The beginning of the work among the Heathen in Bengal having been thus made without any connexion with salary, as Missionaries may naturally be supposed to be all of one spirit in India, this vile slander stands refuted for ever.

Our deceased Brother was also spared to see the preaching of the word so blessed at these twelve stations, that, at the time of his death, ten Churches were already formed at them, whose members, chiefly natives, if taken together, would average little less than fifty in each Church. These Churches, superintended by Pastors raised up in the country, contain also from thirty to forty itinerant native Brethren employed in distributing the Sacred Scriptures among their own countrymen. It was with the view of supplying these Churches, so dear to him, and others which Divine goodness might hereafter originate, with men trained up in the study of the Divine word and the cultivation of useful knowledge, as those pastors and itinerant brethren might be removed by death, that our deceased brother

laboured so ardently in Europe and America to promote the interests of Serampore College, the buildings of which his colleagues were in the mean time raising, in the hope, that, like the late Professor Frank's Orphan House in Germany, should an equal blessing rest thereon, it might prove the means of promoting the spread of the Gospel for ages to come.

That Divine Grace did not permit him, while thus devoid of all worldly incitement to action, to sink down into a state of sloth and inactivity, will be evident to all who consider how he continually exerted himself to promote true religion around him. In addition to his labours in the Printing Office, where he was constantly to be found from ten to five—his pastoral labours, both at Serampore and Calcutta—his continual exertions among the Christian Youth in Serampore College, whom he daily instructed in the Scriptures, and led on to devotional exercises—his labours with the pen for the cause of religion, in the Periodical Works which issued from the Serampore Press, and in those which he published separately, of which, although at the time of his decease his "Reflections on the Word of God" had left the press scarcely two months, he had begun another on Missions—were quite sufficient to employ the whole mind of one man. To these, however, must be added his correspondence with his Missionary Brethren and the Pastors of the Infant Churches raised up in India, for whose growth in grace and in the knowledge of Christ he manifested an unceasing concern—together with his correspondence with the friends of religion in Europe and America; all which sufficiently show how fully he realized the spirit manifested for our imitation by our Redeemer—*I must work the works of Him that sent me, while it is day. The night of death cometh, in which no man can work.*

That, amidst this activity and exertion, however, Divine Grace preserved him from a spirit of pride and carnal security, will appear no less evident to those who knew him most intimately. His earnestness, in his late journey through Europe and America, to impress on all around him the vanity of all human effort without the almighty aid of the Divine Spirit, a doctrine which lays the axe to the root of human pride and self-sufficiency, will not be soon forgotten by those with whom he enjoyed religious intercourse. While he felt the worthlessness of mere human effort, he in his journey saw, with unspeakable regret, that the APPARATUS of Missions threatened to destroy their GENUINE SPIRIT—that Public Meetings, and Societies, and Committees, had so filled the minds even of good men, as to risk the

danger of displeasing Him, who had declared, *I will not give my glory to another*—and that many were ready to conclude, that since wise and good men had established Societies, created funds, and formed Committees and Boards of Direction, the Heathen must be converted to God almost as matter of course; forgetting, that, in the beginning of the Gospel, the Divine Spirit did the work without the least assistance from any of these; and that they now do just as much towards securing the object, as cutting trenches in a field does towards bringing down the rain from heaven, which *waiteth not for man, nor tarrieth for the sons of men.*

The consequences of this temper our deceased Brother dreaded; and, while he approved of all these, so far as conducted in the spirit of the Gospel, he feared lest they should secularize Missions, and lead the mind off from that simple and constant dependence on God, which forms the very essence of the Missionary Spirit. This led him to urge, in a peculiar manner, the necessity of ceasing from man, and looking wholly to God in so great a work. Nor did it make him less watchful over his own spirit: the same feelings, as he carried them from India, returned with him thither; and created in him a constant jealousy, lest any thing of self-dependence should displease God, and intercept the Divine Blessing on the labours of himself and his colleagues. In this spirit he continually warned and charged the Pastors of the infant churches, the itinerant Brethren, and all growing up in the work around him, as a father his children, that, while using all diligence in holding forth the Word of Life, they should look beyond themselves, to the Giver of all good, for that blessing which alone can give success, after every thing done for God, even in a spirit the most agreeable to Him.

His own experience, while always partaking of deep humility, was in general happy. With his earnest desires to glorify his God and Redeemer, and to promote the best interests of his fellow-men, constantly brought into action, it was impossible for him to be either gloomy or melancholy. On the contrary, amidst all his trials and difficulties, his course was a happy one. But that his happiness by no means arose from his self-complacency or his dependence on his own righteousness or strength, will be evident to all who read his Reflections on the Word of God; which, as it was the last work that went through his hands, may be said to bear the exact stamp of his mind, while actually though unconsciously preparing for his journey to the skies. The entire reliance therein expressed on the Atonement of the Redeemer for the forgiveness of sin—on his Righteousness, for justification and

constant acceptance before God—on his Holy Spirit, for strength to perform every duty—and on the Divine Blessing, as the only source of success, when every duty is performed and every exertion made, shine in almost every page. And this was scarcely less conspicuous in his ministrations, his prayers, his letters, and his conversation, even to the day when the messenger, sent by his Redeemer to call him to glory, came and found him thus doing. The following lines, written by him to two Missionary Brethren after the hand of the fatal messenger was upon him, speak volumes as to the state of his soul—“How do you feel in your desires after the Holy Spirit? We can have no hope of success, but as we are brought to a believing dependence upon His influences, and an earnest solicitude to obtain them.” Thus evident was it, that to the last day of his life his language was, *By the grace of God I am what I am.*

Instead of desponding, let us rather bless

God that he was spared to His Cause for so great a number of years; that, instead of being removed within eighteen days after his arrival in India, like one of his companions, or within twenty-one months, like another, he was permitted to complete a course of more than twenty-three years; and in so great a degree to finish the peculiar work given him, by bringing through the press Twenty First Versions of the New, and Six of the Old Testament, beside editions of various former versions—to witness so great a number of Stations founded and Churches formed under his immediate view—to infuse so great a portion of his own spirit into the Ministering and Itinerant Brethren who labour at these Stations—and to leave behind him such an example of holy diligence, of disinterested activity, of humility and enlargedness of soul, as must cause his memory to yield a fragrant savour to the praise of the Redeemer's grace, as long as India shall remain the Lord's inheritance.

Reports of Societies.

EIGHTH REPORT OF THE AMERICAN BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING, MAY 13, 1824.

THE Report before us is introduced with expressions of gratitude to God for his continued assistance and blessing. It is mentioned, that, notwithstanding pecuniary embarrassments still prevail in a considerable portion of our country, yet the receipts into the Treasury and the sales at the Depository, exceed those of the preceding year. It is also mentioned, that “the deliberations and decisions,” of the Managers “have been accompanied with conciliation and unanimity,” and that their united “efforts in the Bible cause,” have thus far resulted “in mutual esteem, confidence, and attachment.”

Advantages of the Depository.

The Depository has been found to afford facilities and advantages, for carrying on the business of the Society, equal, if not superior, to what was generally expected. Only a few contributions have been received during the last year, towards defraying the expense incurred by purchasing the ground and erecting the building. But the Board hope that the generous friends of the institution, who have not already contributed, will no

longer withhold their gifts towards an object which is found to be so materially convenient and useful: and such gifts are respectfully and earnestly solicited. The Managers persist in their plan of a sinking fund. It has already effected some reduction of the sum which the Depository cost; and there is no reason to doubt that the plan will result in the entire repayment, with interest, of the temporary loan from the general funds. The Board again explicitly state, that there is no probability that even a

dollar will be diverted from the purpose for which it was given to the Society: and it should be added that a large part of the temporary loan consisted of stock, which yielded a less amount annually, as dividends, than is now allowed as interest on account of the loan.

Bibles printed and purchased.

During the eighth year, there have been printed at the Depository of the American Bible Society,	
Bibles, - - - -	34,000
New Testaments in English, - - - -	37,250
in Spanish, - - - -	5,625
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	76,875

Purchased,	
German Testaments - - - -	350

Received from the British and Foreign Bible Society,	
Bibles - - - - -	120
New Testaments - - - - -	230

Printed by the Kentucky Bible Society from the stereotype plates belonging to the American Bible Society,	
Bibles - - - - -	2,000

Which added to the amount stated in the Seventh Report 323,777

make a total of FOUR HUNDRED AND THREE THOUSAND, THREE HUNDRED AND FIFTY-TWO Bibles or Testaments or parts of the latter, printed from the stereotype plates of the Society in New-York, or otherwise obtained for circulation during the eight years since its establishment.

The Managers have carefully considered the subject of issuing a pocket edition of the Bible, which has been repeatedly urged upon their attention by several respectable Auxiliaries; and they have determined to procure a set of stereotype plates for such an edition, so soon as the state of the funds will permit.

During the last year, they have contracted for a set of stereotype plates of the New Testament in octavo, in pica, a size of type considerably larger than that of any former editions published by the American Bible Society. The Board have been induced to adopt this measure, for the purpose of furnishing the Holy Oracles in a form more adapted to the circumstances of those, whose sight has become impaired by age or disease; and they anticipate an extensive and constant demand for this edition. The plates have just been completed, and it is probable that an edition from these plates will be ready for circulation in the course of three or four months.

Bibles issued from the Depository.

There have been issued from the Depository of the American Bible Society from the 30th of April, 1823, to the 1st of May, 1824,

Bibles - - - - -	31,590
Testaments - - - - -	28,849
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	60,439

In the seven preceding years, there were issued,	
Bibles and Testaments	247,731
Epistles of John in Delaware	751
Gospel of John in Mohawk	141
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	248,623

Making a total of THREE HUNDRED AND NINE THOUSAND AND SIXTY-TWO Bibles and Testaments and parts of the New Testament issued by the American Bible Society, since its establishment.

This total does not include several thousands of Bibles issued by the Kentucky Bible Society from the plates of the American Bible Society deposited with them; nor does it include any of the Bibles and Testaments obtained by the Auxiliaries from

other sources than the Depository of the National Institution. The number of copies of the Scriptures, which have thus been put into circulation, is large, but it is impossible to state the number with precision.

Of the Bibles issued from the Depository during the eighth year, there were German 378; French 278; Spanish 147; Portuguese 98; Low Dutch 1; Gaelic 17; Welsh 47.

Of the New Testaments, 15 were French; 1329 were Spanish; 193 were Portuguese; and 240 were German.

Of these copies of the Holy Oracles in foreign languages, 100 Bibles, and 210 Testaments were sent to Porto Praya, in St. Jago, one of the Cape de Verd Islands. It had been ascertained, that the Scriptures were greatly needed in those Islands: that a considerable number of copies would probably meet with a ready demand; and that little or no difficulty in introducing them, was to be apprehended from the civil or ecclesiastical authorities. These particulars were stated to the Committee of the British and Foreign Bible Society; and it being known that the communication between this Country and the Cape de Verds was more regular and frequent, than between them and Great Britain, that Committee forthwith forwarded 100 Portuguese Bibles, 200 Portuguese Testaments, 10 Dutch Bibles, 10 Dutch Testaments, 10 French Bibles, 10 French Testaments, and 10 Spanish Testaments, to your Managers. This donation was accompanied with a copy of the information which had been submitted to that committee, and with a request that your Managers would adopt the necessary measures in the case. Such measures were immediately pursued; a favourable opportunity was quickly found for transmitting these copies of the Scriptures to Porto Praya; and it is believed that, at the present time, many if not

all of them are sold or distributed. The Board rejoice in the fraternal confidence and affection manifested by the Committee of the British and Foreign Bible Society in this transaction; and will always be ready and glad to co-operate with them in measures calculated to promote the circulation of the Holy Scriptures.

Accounts from several of the Islands, and of the portions of the American continent, where the Spanish language is used, continue to prove that much good may probably be accomplished, and a vast amount of copies of the Sacred Volume be sold, or be gratuitously distributed, to such as desire to possess the Scriptures and are able to read them. One fact, which has come to the knowledge of the Managers since the last report, is deserving of a recital in this place. At Lima, 500 Bibles and 500 Testaments, in Spanish, were received, and offered for sale at full prices. THEY WERE ALL SOLD IN TWO DAYS; and the writer of the account adds, "*Had there been 5,000 they would have been disposed of.*"

Gratuitous Distribution.

Fourteen thousand seven hundred and twenty-nine Bibles and Testaments, valued at eight thousand two hundred and sixty-two dollars, were issued gratuitously during the last year.

The most of the donations, during the eighth year, as in former years, have been bestowed on Auxiliaries, whose funds were altogether inadequate to the supply of their respective districts. In relation to this description of grants, the Board wish it to be known, that their aim has been to assist the Auxiliaries, and to encourage them to continue and increase their efforts to obtain funds, and not to produce a spirit of dependence, nor to paralyze local exertions.

The liberal donations made during the past year, have been loudly called for, and form only a small supply of the very many and extensive wants in different parts of our country. The

Managers request that these particulars may be carefully considered by the Auxiliaries. They trust that the consideration will excite those who require assistance, to make the utmost exertions to obtain the amount of funds which may be obtained within their particular districts, and that those Auxiliaries who are favourably situated will procure and forward to the Treasury the means which are indispensable to enable the Board to renew their grants to the many thousands of their still destitute fellow-citizens.

While attentive to the necessities of their fellow-citizens, the Managers have not forgotten the Indians, who dwell within the limits or on the frontiers of the United States. Insurmountable difficulties have prevented the Board from doing much in their behalf; but their wants and interests are carefully remembered, and have been frequently and solemnly considered. From some statements of a benevolent and intelligent individual, your Managers have been induced to institute an inquiry as to the practicability of obtaining a good translation of one or more of the Gospels into the Mohawk language,—as to the benefits which might be expected from its publication, if procured,—and as to the probable expense. Information on these points is earnestly solicited; and when a suitable time shall have elapsed, the Board will decide on this subject, with a fervent desire to be the instruments of essential advantages to the Indian population.

Funds.

There have been received into the Treasury of the American Bible Society from the 4th of May, 1823, to the 1st of May, 1824, both inclusive, the following sums from the following specified sources, viz:—

Donations from Auxiliary Societies	-	-	\$9,975 85
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Donations from Bible Societies not Auxiliary			114 20
Remittances for Bibles from Aux. Societies		22,877	87
Remittances for Bibles from Societies not Auxiliary	-	-	464 59
Donations from Benevolent Societies	-	-	58 34
Legacies	-	-	278 00
Contributions to constitute Ministers, Directors for life	-	-	000 00
Contributions to constitute other Individuals, Directors for life	-	-	390 00
Contributions to constitute Ministers, Members for life	-	-	1,661 00
Life subscriptions from other Individuals	-	-	320 00
Annual contributions	-	-	544 00
Donations from Individuals	-	-	462 90
Sales to Individuals	-	-	1,730 50
For translating and distributing the Scriptures among the heathen	-	-	100 00

The *net* receipts into the Treasury during the eighth year, have been more than those of any preceding year, if the special gifts to aid in paying for the Depository, received in the seventh year, be excluded. The Board have marked the hand of Divine Providence in this, with devout emotions, and they render their sincere and fervent thanks to ALMIGHTY GOD, and the tribute of unfeigned gratitude to those who have continued their gifts and exertions in support of the American Bible Society.

Besides the receipts which have been enumerated, the Managers record with thankfulness a donation from SAMUEL SHELDON, Esq. of Troy, New-York. He has presented to the Society, three lots of land, in the State of Vermont, containing one hundred acres each, and worth about two thousand dollars. It is believed

that more than that sum will be realized from this gift at a future period.

It has become necessary for the Board to mention, that a number of legacies have been lost to the Society, in consequence of material informality in the wills of the testators. A proper form of bequest is inserted on the back of the title page of every copy of the annual report; and by observing that form, those who are willing to devote a portion of their earthly property to the work of disseminating the Holy Scriptures among their fellow-men, may be satisfied, that their purpose will be executed.

Auxiliary Societies.

Forty-seven Auxiliary Societies were recognised during the last year, making the whole number recognised as Auxiliary to the National Institution, four hundred and seven.

The number of the Auxiliaries has been increased from month to month during the past year; and the Managers have thus been animated and gladdened in their toils by tidings of new coadjutors, or of more fields ready to receive the good seed. Among the additions to the roll of Auxiliaries, there is one from the State of Illinois; and by this, the Board are enabled to say, that there is now at least one Auxiliary Institution in every State in the Union. The request is renewed, that in all cases where a Bible Society exists or may be organized, Auxiliary to the American Bible Society, official notice may be forthwith sent to the Secretary for Domestic Correspondence. And it is further requested, that such notice may in every instance be accompanied with a distinct statement, that the sole object of such Bible Society is to promote the circulation of the Holy Scriptures without note or comment;—and that its surplus revenue, after supplying its own district with the Scriptures, shall be placed at the disposal of the American Bible Society, so long as its connexion with it as an Auxiliary shall continue. The want of such notice as is here re-

quested, prevents the recognition as Auxiliaries of several Institutions, which are known to have been established; and it is always painful to the Board, to delay to recognise a Society, which is in its infancy, and to which they are anxious to give a cordial welcome, and their prompt and affectionate attention and assistance.

During the eighth year, a large portion of the Auxiliaries have failed to transmit any annual report. The Managers cannot but lament this neglect, as it leaves them in ignorance of the condition of many Auxiliaries, to which they would gladly impart such aid, advice, or grants as might be requisite. The careful attention of all the Societies is invited to this matter; and every one is earnestly requested to forward its annual report, at an early day after it is made, to the Secretary for Domestic Correspondence.

From their active and extensive correspondence, and from the reports which have been received, the Managers have learned much, which has afforded them pleasure, and calls for their warm commendations. In several cases, Societies, which had been long inactive and apparently in the slumber of death, have been happily revived; and some of these are manifesting even more vigour and ardour than in the first days of their being. In general the Auxiliaries are pursuing with steadfastness and diligence the duties incumbent on them. They are actively supplying the needy in their several spheres. They are carefully calling forth the means of their districts. They are annually contributing to the Treasury of the Parent Society. The Managers forbear to mention particular Institutions. They must, however, be allowed to declare their warm approbation of some of the Auxiliaries in the Colleges of our country; in which the young have brought to the Bible cause, their vigour, their fire, their

first powers, and given the strongest pledge of future usefulness. And with no less applause, do the Managers advert to the Bible Institutions, now more numerous than ever, composed of ladies. They have gone forth in their modesty and benevolence, and have been surpassed by none in patience and zeal, in activity and usefulness. They have obtained a portion of the abundance of the rich, and the mites of the poor, and poured the whole into the treasury of the LORD. They have not shrunk from the abodes of the ignorant, the sick, the wretched, the helpless,—they have penetrated into the recesses of want,—to furnish to the needy that holy Book, which makes known “the bread of life.” The Board hope that these efforts will not be relaxed, but redoubled; and they hold up the example of these their faithful associates, to all those who are not yet actively engaged in circulating the Bible, and thus advancing God’s glory and doing good to the souls of men.

Sales at reduced prices, recommended.

Circumstances are known to the Managers, which convince them, that it is expedient to renew the recommendation to the Auxiliaries, to endeavour to sell Bibles and Testaments, rather than to bestow them on individuals without cost. Experience has more and more confirmed the Board in this recommendation; and they are confident that all the Societies, who exert themselves to dispose of the Scriptures at cost or at reduced prices, will be far more efficient Institutions, and will be the instruments of far greater and more permanent benefits, than those who freely give them to every applicant. Those who are really unable to pay any thing, should be supplied gratuitously without hesitation: but this is by no means the condition of all who are not possessors of the Scriptures. And as to such as can pay, and will

not pay any part of a price of a Bible or a Testament, there certainly is very little reason even to hope that they would use and improve the sacred Book, were it placed in their hands. The Managers particularly urge this recommendation on the Marine Bible Societies. Their exertions are regarded with more than ordinary interest; and it must be practicable for them in almost every case, to obtain some payment for the Scriptures, from the seamen to whom they are furnished, as a pledge that they will be perused with attention, and not utterly disregarded.

Agents.

The continued exertions of the Rev. RICHARD D. HALL, who was mentioned in the last report, as having entered on the second year of an Agency for the Society, resulted, through the blessing of God, in the formation of a considerable number of Auxiliaries, and in the revival and encouragement of others. The agency of Dr. SAMUEL ROBINSON, in South Carolina, though of short duration, was very successful. It was a matter of regret that these Agencies were so soon terminated by circumstances beyond the control of the Managers; Dr. Robinson being constrained to proceed to a Northern State on account of his health, before the middle of the summer; and the Rev. Mr. Hall deeming it his duty to close his labours as an Agent, in the Autumn. These gentlemen have merited and received the sincere gratitude of the Board, for their warm attachment to the Society, for their zeal, their prudence, their sound judgment, their great exertions, and the important good which they have done.

Concerning the Agency in the State of Mississippi, your Managers are with very imperfect information. They know that the Agent visited a large portion of that State; that a considerable amount of Bibles and Testaments has been circulated and

considerable moneys have been collected, in consequence of his labours ; and that some Auxiliaries have been established and others are organizing. The prospect in that State is encouraging, and there appears to be more reason for favourable expectations than at any former period.

The Board have recently appointed an Agent to visit the States of Illinois and Missouri, and the adjacent parts. It was by his instrumentality, that the first Auxiliary to the American Bible Society was established in the State of Illinois ; and the hope is that he will be rendered extensively successful, in forming Auxiliary Institutions in that section of our country. They are known to be greatly needed ; and the Managers are anticipating with pleasure new opportunities to circulate among a large portion of the inhabitants of the new settlements that blessed Volume of which they are at present deplorably destitute. The Board are anxious to engage other Agents in other fields of labour ; and while some inquiries are prosecuting, they rely on the Divine guidance and influence, that suitable persons may be induced to engage in the work. It is indeed arduous and fatiguing ; but, like every other part of this labour for the glory of God and for the good of souls, it fails not to be accompanied and followed by many pleasing emotions, by many consoling and joyful reflections : and they who succeed in it, may be sure of receiving the blessing of multitudes.

Biblical Library.

The Biblical Library has been materially enlarged during the past year. For the additions, the Society is indebted to the liberality of several individuals,—to the generosity of the British and Foreign Bible Society, and of the Russian Bible Society ;—and for a copy of the whole Bible in Chinese, a work of astonishing diligence, toil, and perseverance, to the

Rev. Dr. Morrison, who, with the late Rev. Dr. Milne, has been occupied in it for several years.

Foreign Bible Societies.

Thirteen pages of the Report are occupied with a summary view of the progress of the Bible cause in other countries. The principal facts are selected from the nineteenth report of the British and Foreign Bible Society,—an interesting document, of which we gave a copious abstract in our number for December and January last.

Conclusion.

The statements, which have been made, call for our warmest thanksgivings to that God, who has crowned our labours and the labours of our coadjutors with his signal blessing ; and may well excite us to renewed resolutions and to redoubled efforts in our undertaking. When we review what has been accomplished by the American Bible Society during the eight years of its existence, and by the many other Bible Societies which have been organized in the twenty years that have now elapsed since the British and Foreign Bible Society was formed ;—when we recollect that these Institutions have been countenanced and aided by Emperors, and Kings, and Rulers, by Noblemen, and Statesmen, and prelates, by those who are venerable for their age and their piety, by those who are eminent for their talents and their learning, by all ranks and conditions and denominations ;—when we reflect that, in these Institutions, Christians have learned to meet Christians without controversy or suspicion, and laying aside the panoply of the polemic for a time, they have united in testifying their love to God and their love to men ;—when we call to mind that every year has witnessed new multitudes joining the holy brotherhood, revenues to a vast amount raised and expended, and many, very many thousands, and hundreds of thousands of copies of the Scriptures sent forth to the needy,—who can forbear to cry out, in holy astonishment and with fervent gratitude, “ WHAT HATH

GOD WROUGHT!" Who will not feel desirous to do far more than he has yet done, to aid the hallowed cause at home and abroad? Who will not wish to show his thankfulness to HEAVEN, and his sympathy and love towards men, by far more numerous and useful deeds of pious liberality and exertion?

There is yet much to be done. Indeed what remains to be accomplished is so vast in its extent and amount, that the work may be said to have only begun. There is room for the continued and increased efforts of all those hosts, whom love to GOD and love to men have united in the toil: and for the utmost activity and generosity of all those who, until now, have been observing but not participating in the benevolent undertaking. It is indeed true, that, through the instrumentality of Bible Societies, there probably have been put into circulation between seven and eight millions of Bibles or portions of the Bible. But when we consider the number of those who were destitute of the Scriptures at the time the first Bible Society was instituted;—when we attend to the fact that the distribution which has taken place, has been principally to such as were professedly Christians;—when we remember that hundreds of millions of our fellow-men are even now Mahometans or Heathen,—we may well ask, in

the words of the disciple to the MASTER, "WHAT ARE THESE AMONG SO MANY?" How little has yet been effected! How much remains, and how long will much remain, to employ the talents, the charities, and the vigorous and persevering exertions of all who know the value of the holy Oracles, and who pity them who possess not the heavenly treasure!

Yet there is no reason for discouragement, and no cause for retiring from the sacred undertaking. They who are engaged in it, will feel much comfort and joy, resulting from the union of many hearts and many hands in this service of the LORD, tending to make earth like heaven. They will be made to know, from year to year, that this mighty river of Christian benevolence has gladdened more and more of the waste and dreary places in our world. They may look for rapture, in life, in death, in eternity, from the consciousness that they were made the humble means of accelerating the progress of the SAVIOUR'S triumphal car. And their compassion for men, and their zeal for the glory of JEHOVAH, may be exercised in union with faith, and hope, and assurance in the promise, "THE LORD HATH MADE BARE HIS HOLY ARM IN THE EYES OF ALL NATIONS, AND ALL THE ENDS OF THE EARTH SHALL SEE THE SALVATION OF OUR GOD."

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

SINCE the publication of our last number, advices have reached us from *Harmony* to the 13th of April, and from *Fort Gratiot* to the 27th of May.

A letter has also been received from the Rev. Mr. Chapman, giving some account of the origin and progress of an Indian Agricultural

settlement, which has lately been formed within a few miles of Union. This settlement has received the name of Hopefield, and has been placed under the superintendence of Mr. Chapman and Mr. Requa.

UNION MISSION.

EXTRACTS OF LETTERS.

Mr. Chapman to the Domestic Secretary.

Hopefield, March 29th, 1824.

VERY DEAR SIR,

In our first communication from this place, it appears suitable that we should give a sketch of the most important events of Divine Providence, which have resulted in the formation of this settlement.

After having previously, in several instances, conversed favourably on this subject, several Indians came forward, early in the Autumn of 1822, and proposed to build them cabins at Union, and plant in the neighbourhood; but from the extent of this establishment, and the peculiar circumstances of the Indians, this scheme could not be encouraged. Although they made this proposition at that time, yet as they had been unaccustomed to labour, and as it was regarded as disgraceful for warriors, it was thought expedient to try their constancy by inviting them to labour with us previously for wages. By this means we became convinced, that it would be necessary to lead them on, in the accomplishment of their important undertaking. Example and encouragement have a much greater effect to change long established habits, than the most urgent reasonings exclusively applied. The labouring of the Indians, in the months of April, May, and June following, for wages, was mentioned in the Journal. In the Summer, they left us for a hunt, and promised to commence the building of houses and clearing of fields, in August or September. But they did not return; and the ill health of Mr. Donny, our Interpreter, who from his having an Indian family, is regarded as an Osage, delayed the

commencement of the settlement, until the first day of December. Br. Wm. C. Requa, Mr. Donny, and myself then began our operations, in conformity to the resolutions of the family, in the September previous.

Our beloved Br. Montgomery also joined in these labours, and in attention to their language, as far as his feeble health would admit. Between this date and the nineteenth of February, we built a log cabin for the Interpreter, and one for ourselves. During this period, our progress was retarded by two of our number being laid aside by lameness for a season. Much time was also occupied in visiting the Indians at their encampment, counselling them concerning their late difficulties, and going with them to Fort Smith. On the 19th of February, Br. Requa and his wife, Br. Montgomery, and Mr. Donny commenced their permanent residence at this place; they were accompanied by Pau-hunk-sha, a respectable Indian and his family, who had declared that he would settle here when he saw us settled. With our assistance, he immediately commenced the building of a cabin. On the 5th of March, Mr. Donny was joined in marriage to a native whom we named Mary. She appears to be a very respectable woman. The ceremony was witnessed by our heathen neighbours with apparent interest, and was well interpreted. On the 8th inst. Mrs. Chapman was removed to this place. Her sickness had prevented her previous removal. She appears to be regaining her health, which we have reason to hope will be confirmed as the warm weather approaches. Sister Requa, who was able to perform most of the domestic business on her arrival, has been afflicted with sickness about three weeks. The feebleness of the sisters

has considerably embarrassed us in our business.

On the 15th, Waushingah-lagena, (or beautiful bird,) with his two brothers-in-law, Sesah-monia, and Ape-sincheb, with their families, came to join the settlement. In taking this step, they, as well as Pau-hunk-sha, have been subjected to the reproaches of some of their degenerate countrymen; but they appear firm. Pau-hunk-sha's house having been previously finished, they conclude to defer the erection of theirs, till after their corn, cotton, &c. should be planted. Of the 24½ acres which we design, with the Divine aid, to cultivate this season, we have appropriated 6½ to ourselves, and the remaining 18 was divided between the five Indian families, including the Interpreter. The houses are situated in the front of each man's field, on the bank of the river.

The soil is a mellow loam, of the richest quality, and the situation is so nearly in the neighbourhood of several salt licks, that the Indians easily supply themselves with meat, without material interruption to their labours. After measuring off the several lots on the 17th, we began with the Indians, to fell the trees, and clear the land. The women and children unite in labouring on the land this season, as there will not be sufficient domestic business to employ them, until their cotton-crops are gathered. They have laboured with surprising vigour and perseverance. We finished this branch of business on the 26th, and although much labour is requisite to remove the timber, &c. previously to ploughing, yet if we continue to experience the Divine favour, as we have done, we have reason to expect an abundant crop. In addition to the constancy of the Indians in labour, it is pleasing to observe the regularity of their department, but especially to see with what interest they listen to the Gospel, which has begun to be

communicated, by means of written sermons and prayers, without the continued interruptions of interpretation. It is also pleasing to notice their observance of the sabbath. We have, for some time previous to our settlement here, preached to the Indians as we have had opportunity, through the Interpreter. But since that time, we have preached regularly, on the sabbath, both in this manner and by previous preparation, and we trust not without effect.

In this we have been greatly assisted by Br. Montgomery, who has more exclusively devoted himself to this business. We trust his reward is in heaven. Our present situation, in connexion with the Indians, affords us much greater facilities, for the study of the language, than we have ever before enjoyed. We are obliged constantly to converse with the Indians concerning their business, and we daily spend a portion of time in translating discourses, prayers, &c. by the help of the Interpreter. In this way we are enabled to canvass words and sentences much more minutely, than we can do in the rapid enumeration of conversation. Thus highly are we favoured and blessed. May the Lord grant us strength and grace, according to our day. But who is sufficient to perform his great work! to bear the vessels of the Lord! God is our strength, our refuge, and defence. Thus much has his arm accomplished, however small it may appear in the world's estimation. Can any one withhold his patronage or his prayers? The Lord's arm is not shortened that he cannot save; neither is his ear heavy that he cannot hear. With strong desires for the prosperity of Zion, of the beloved Board, and your dear family, and our friends in New-York,

I remain your obedient servant,

in the Gospel,

E. CHAPMAN.

JOURNAL FOR FEBRUARY AND MARCH,
1824.

Lord's Day, Feb. 8th.—We have to record an event that has several times happened, and occasionally on the Sabbath; viz. exertion to preserve our fields from fire. Immediately after worship we were called forth to stop a fire which an Indian had just kindled, in the prairie grass, and which was spreading rapidly around a field. It was with difficulty that we saved the fence from destruction, although we continued till night.

Arrival of an Express.

Saturday, Feb. 14.—An express passed here from Missouri to Fort Smith, a week since, and returned today. He brought us several religious papers from the East. Have not fully ascertained the nature of his despatches, but conclude they are from Gen. Atkinson at Council Bluffs, concerning the late aggression committed by the Osages on the Whites. It is a subject of some anxiety what course this event will take.

Interview with Indians.

Lord's Day, Feb. 15.—Discourse concerning the law which the heathen "*have written on their hearts,*" Rom. ii. 15. Also encouraged in our feeble efforts by the consideration, that we are "*labourers together with God,*" 1 Cor. iii. 8. At noon Br. Vaill spoke to the Indians on the subject of religion by the interpreter. An aged man inquired why we called together the young men and children, as it is common in their councils to speak to the aged. To this it was replied, "*The rich and poor,*" *the old and young,* "*meet together, the Lord is the maker of them all;*" that in our assemblies, he saw persons of all ages; that God's word is spoken to all classes; that we desired them to enjoy the same instructions, as we had received, and therefore addressed all classes without distinction. At evening O-kitch-e-wak-ko, usually

called the Blind Chief, arrived on his way to the trading-house, with Cherokee horses, lately stolen, to be exchanged for Osage horses, taken in like manner by the Cherokees. This mischievous practice is still going on. How much do this people need a resident Agent! How much more the gracious agency of the Divine Spirit.

The blind Chief is a sensible Counsellor in the Nation, and much respected by all who know him. In conversation, he gave long details of the present inauspicious affairs of the Nation; at the same time he spoke respectfully of our officers. On religion, he was more engaged to give us the doctrines of their Sake-shing-aho, or the traditions of their old men, than to listen to the word of God.

Agricultural Settlement.

Tuesday, Feb. 17.—Pau-hunk-sha, a respectable Indian, who has been for a year contemplating a change of life, and wishing to settle, is now ready to commence the business, and only waits the removal of the brethren to the settlement, to aid him in the new undertaking; therefore, in the regular meeting for business; *Resolved,* that Brethren Chapman and Wm. C. Requa, with their wives, move to the settlement, as soon as it is convenient. This place is about four miles from Union, up the river, on the other side; and to express our hopes of its success, we call it Hopefield. The bottom land in which it is situated, is rich and well adapted to all the purposes of agriculture. Already two log cabins have been erected, one for the brethren, and one for the Interpreter. Pau-hunk-sha has a wife, and four children. His wife is a smart, active woman, she has laboured some time in the service of the Mission, while her husband was employed on the farm. Two of the children were for a season members of the School, but were removed through the un-

happy influence of the family connexions, while the father lay sick. May the Lord of the harvest bless our efforts, in this settlement, for the best good of the nations; to stop their pursuit of war; to terminate their chase over the desert, in quest of food; to reclaim them from idleness; and to recover them from sin and misery.

Removal of a Branch of the Mission to Hopefield.

Feb. 19.—Brother and Sister Requa removed to Hopefield. Pauhunk-sha and his family followed with apparent satisfaction in having friends who are willing to assist them. Sister Chapman being too feeble to remove at present, continues with us a little longer, and requires much of Brother Chapman's attention.

Feb. 20.—Br. Chapman went to the settlement, and commenced the first dwelling-house for an Osage, built after the fashion of White people. Brother Montgomery has removed to the settlement to pursue the study of the language with the brethren and Interpreter.

Interview with the Interpreter.

Feb. 23.—Had an interesting conversation with our Interpreter. He had it in view to take an Osage woman to live with him; and respectfully inquired whether it would be pleasing to us. We replied, that if he would marry her according to the Institution of God, we should not object to the measure. This being a step he was not prepared to take, he said he would dismiss the subject. But in the course of the day, after several interviews, in which we endeavoured to convince him of the sin of the practice of taking women for a season, and of the propriety of our determination not to have a woman enter the settlement in the way he proposed, he changed his mind, and requested that she might for the present live in Br. Requa's family, and in due time, if he was pleased, he

would marry her. To sanction the practice proposed by our Interpreter, would be to sanction one of the greatest sources of corruption to this or any other heathen people.

Various Notices.

Feb. 28.—Sister Fuller, who has been confined by ill health most of the past year, is made the mother of a Son. Her recovery is the object of our sincere desire. She is at present quite comfortable, and we would bless God, for his goodness this day manifested.

Tally's wife, has been here three days on a friendly visit with several of her little daughters. She departed this morning on foot, having lost her horses. When she spoke of her children as too young to walk so far, we reminded her, that if she would leave them, we would take good care of them: to which she replied that Tally did not wish to have his daughters learn to read, but had determined on sending two sons in a short time.

Concerning the school, we have the pleasure of announcing, that it was never more pleasing than at this time. The children both learn and labour. The prejudice in the minds of the older children against labour is wearing away.

Letter from the Commandant of the Garrison.

Lord's day, Feb. 29.—In the interval of worship our attention was arrested by the arrival of a letter from our friend Col. Arbuckle, commander at Fort Smith, stating that it had become necessary for him to make a final demand of seven or eight principal leaders in the late party against the Americans. He gave us no information, that was calculated to alarm our minds, and, therefore, as we place much confidence in his friendship, and assurance of seasonable aid in case of a rupture, we rest in quietness. Above all do we trust in that Almighty Being, who has made us to dwell in safety, and has kept us,

amidst the desolations of war, and the horrors of violence.

March 1.—Every month we find increasing cause for earnest prayer, and we trust the Lord has been in the midst of us, while we have attempted to call on his name in the Monthly Concert.

Lord's day, 7th March.—"Say unto the cities of Judah; behold your God." Isaiah xi. 7. From these words Br. Montgomery preached a communion discourse, and the mission has 'once more enjoyed the presence of Israel's God and Redeemer at his table.

March 8.—Brother Chapman removed his wife to Hopefield.

Visit to the Trading-House.

March, 15.—Brother Vaill with Br. Montgomery returned from Mr. Chauteau's. The object of their visit was to meet Major Cummings, who came from Fort Smith to demand of the Nation the leaders of the party against the whites. This is designed to be the final demand. None of the Indians were present except Clamore; who replied that he had not been able to collect his people, that most of them were scattered on their hunts, but that he would endeavour to send down the men in fifteen days. That he will be able to do this we considered doubtful. In case, however, of failure, the Major gave us to understand, that no decided measures would be taken till they had received orders from Washington. The above demand was made by the instructions of Gen. Atkinson, in compliance with the last treaty between the Osage Nation and the Government of the United States. The Major had orders to demand the Osages who killed a Cherokee more than a year ago.

Accession to the School and to the Indian Settlement.

March 19.—Br. Vaill with Br. Woodruff returned from the village. Brought home a little son of Tally, the second Chief. Two were offer-

ed, but the other being reluctant to come, it was thought best to leave him. This child, we have named according to the instruction of the Domestic Secretary, William M. Phillips. He appears to be between four and five years of age. Br. Palmer rode to Hopefield, to visit the Sisters, who continue out of health. He reports that three other families have come and joined the settlement; and that the Indians are industriously employed in clearing their land.

Lord's day, March 21.—Br. Montgomery, whose time has been much occupied since his residence with us in writing and translating discourses, read a sermon and prayer to the Indians at Hopefield in their native language. The settlers all assembled, and gave good attention to the word preached.

Duty to the Heathen.

Lord's day, March 23.—Discourse to the family from the story of the good Samaritan. This may be considered as enforcing our duty to the Heathen. They are indeed our neighbours, and have fallen into the hands of the great enemy of souls, who has robbed them of their peace and happiness, and left them in a wretched condition. Long have Christians, like the priest and Levite, passed by on the other side. But the example of the good Samaritan, and the injunction of our Saviour, "Go and do thou likewise," when universally followed, will spread the heralds of mercy through every land that lieth in darkness.

March 27.—Philip Milledoler, the second of that name, who with his sister was taken away last August, has returned to the School. He is the oldest son of Pau-hunk-sha, the first Osage Settler at Hopefield; a sprightly youth of about twelve years. His sister is expected to return in a short time.

March 30.—Moineh-pershe returned from a long hunt. Although

he was among the first who wished to settle, yet his mind has become a little warped by the influence of his relations, who appear to be afraid of danger in case of a war. But when we assured him that all the settlers as well as the children would be respected by the Government of the United States, his mind was relieved. He concluded to join the settlement, and immediately commenced making a field.

March 31.—On the whole, notwithstanding the calamities of the nation, the Mission was never in a more prosperous state than at the close of this month. The School increasing. God has smiled on the settlement, and blessed be his name.

GREAT OSAGE MISSION.

EXTRACTS OF LETTERS.

Rev. Messrs. Dodge and Pixley to the Domestic Sec'y—April 13, 1824.

Your kind letter of the 16th of January was received, a few days since, with much satisfaction. We were happy to learn that a blacksmith was coming to our assistance. May the God of Missions protect him on his way, and grant him in due time a safe arrival. We learn, that some supplies from New-York are on the way to our Station. They are probably now at St. Louis, and we expect that an opportunity will present to freight them up the Osage this spring. We have cause of gratitude to the Great Giver of all our blessings, that he is still causing our beloved Board, together with the religious public, to be mindful of our wants, and that he is thus so richly supplying us with food and raiment, notwithstanding our remote distance from all civilized Society.

We have, as you will perceive by the enclosed record, twenty-two Indian youth and children in our School. Our number, at present, is small; but the prospect is brightening, and we have reason to expect that a considerable addition will soon be made.

Circumstances seem to forbid, that we should alter the names of a number of the children committed to our charge. We have, therefore, not been able to meet the desires of our patrons and friends, in giving all the names which have been sent on to children of our School; but we hope, in a short time, to be able to tell you that this has been done.

The Mission Family are in a good state of health, and, we hope, still feel the importance of the work for which they are set apart. O, then, pray for us, that the God of Missions may overshadow us with his love, and prepare us to do and to suffer all his will, and that we may be made the happy instruments of leading this people to his Heavenly kingdom. With fervent prayers for a blessing upon all your efforts, we subscribe ourselves, yours, in the bonds of the Gospel.

Journal of Weather for February, 1824.

Date.	Thermometer.			Wind.	Weather.
	At sun-rise.	Between 1 & 3.	At 9 P.M.		
1	4	12	6	N.	Cloudy & Clear.
2	1	23	16	W.	Clear.
3	23	46	27	N.W.	Do.
4	13	23	12	N.	Do.
5	7	—	25	N.W.	Do.
6	22	50	35	N.W.	Do.
7	36	56	40	W.	Do.
8	25	61	48	E.	Do.
9	37	—	43	W.	Do.
10	61	54	26	W. & N.	Cloudy.
11	11	22	15	N.	Do. with snow
12	15	42	36	W.	Clear.
13	38	53	39	W.	Cloudy.
14	17	—	21	N.W.	Clear.
15	16	44	31	W.	Clear.
16	27	63	38	S.	Clear.
17	46	68	30	N.	Cloudy.
18	20	39	21	S.	Clear.
19	—	60	44	S.	Do.
20	—	—	46	N.	Do.
21	35	—	37	N.	Cloudy, with sn.
22	34	—	27	N.	Do.
23	21	35	33	N.	Clear.
24	34	45	51	N.	Do.
25	36	32	35	N.	Cloudy, with sn.
26	24	25	25	N.	Clear.
27	16	43	41	S.	Do.
28	35	43	35	S.	Do.
29	32	75	60	S.	Do.

RECORD OF HEATHEN YOUTH, IN THE MISSION SCHOOL AT HARMONY,
APRIL 12, 1824.

Names.	When admitted.	Age.	Descent.
Catherine Strang,	Jan. 14, 1822.	3	Osage and English.
Susan Lariva,	March.	4	Mo. Osage, and Fa. French & Soux.
Rebecca Williams,	—	9	Mo. Osage, & Fa. French & Pawnee.
Mary Ludlow,	—	4	Do. do.
Marcia Seward,	April 22.	6	Osage.
Mary Williams,	Oct. 10.	8	Osage and English.
James Chauteau,	—	6	Osage and French.
Louisa Anne Bean,	March 1823.	7	Mo. Osage, & Fa. French & Pawnee.
Sarah Bean,	—	2	Do. do.
John Baptist Mitchell, . . .	July 11.	9	Mo. Osage, & Fa. French & Osage.
Julia Mitchell,	—	7	Do. do.
Victory Mitchell,	—	5	Do. do.
Francis Mitchell,	Aug. 11.	3	Do. do.
Charles Reed,	Nov. 6.	17	Pawnee and French.
Gabriel Marlow,	—	16	Do. do.
Joseph Morse Parrois, . . .	Nov. 11.	5	Osage and French.
Alexander M ^r Whorter,	Jan. 28. 1824.	10	Osage.
Zechariah Lewis Mongrin, . .	—	7	Osage and French.
Oguse Chauteau,	—	8	Do. do.
Sarah Cochran,	Feb. 27.	5	Do. do.
Wolmer Winnard,	—	3	Do. do.
Peter Kanouse,	Apr. 10.	10	Osage.

JOURNAL FOR FEBRUARY AND MARCH,
1824.

Death of one of the Indian Children.

Wednesday, Feb. 4th.—This morning we were unexpectedly called to witness the departure to another world, of our Indian boy Joseph, who was mentioned in the Journal for the last month, as having been severely injured in felling a tree. For several days he had been apparently convalescent, and was able to walk about the house. But from a cold he had taken, or from some internal cause which at this time was forming a crisis, he declined very suddenly, and literally slept the sleep of death, while yet, the most of the family were unacquainted with the fact of his being in a dying state. He seemed to depart peacefully, without a struggle or a groan.

Thursday, Feb. 5.—This afternoon the funeral of Joseph was attended by a concourse of different languages, colours, and nations. The regularity of the procession, and the tolling of the bell, so common in the places

from which we came, awakened in our minds associations the most solemn and interesting. Under this affliction of Providence, we would not faint, nor be discouraged, but would trust that under the good government of God, even this shall be overruled for our benefit.

Scarcity of Food among the Indians.

Friday, Feb. 6.—Last evening fourteen of the Osage men came in to get something to eat. They had left their families with no other food than walnuts and acorns. They said to us—"Fathers, our wives and children have nothing to eat. What do you think of it. We want you should be liberal. Should you give us something to eat that would not kill you." Many of them are convinced of the necessity of changing their mode of living; but the force of long habit, and the fear of being pointed at by the finger of derision, undoubtedly prevent many from making the wise decision, although hunger and nakedness often plead hard in its favour.

Monday, Feb. 9.—Had a visit to-

day, from Sans Nerf, (Little Buffalo,) whose sole business appeared to be, to beg something to eat. Two other Indians laboured faithfully for us to-day, to buy for themselves some tobacco.

Return of the Express.

Monday, Feb. 23.—The Express from St. Louis, who passed here twenty-five days since on his way to Fort Smith, on the Arkansas, has just returned with the intelligence, that the expected war with the Indians is suspended until the opinion of the Executive can be obtained, whether the leaders of the war-party, or the young men who did the mischief, should be delivered up.—A letter from the family at Union, mentions, that all are in good health, excepting Sister Chapman.

Friday, Feb. 27.—Two children are added to our number to-day. One of the two is Sarah Cochran, who has been before in our School, and was long since taken from us, and the other is her brother, younger than herself. They came here probably by the influence of Mr. Chateau.—We also, this day, received the December and January numbers of the American Missionary Register.

Severity of the Season.

Friday, March 5.—The winter, which, thus far, has been generally mild and pleasant, begins to be more rigorous. The cold is not greater than we have before experienced, but the storms are more severe. The trees are heavily loaded with ice, and both man and beast, exposed to the inclemency of the weather, must necessarily suffer.

Saturday, March 21.—Br. Newton returned from the Missouri, having had a prosperous journey, and having successfully accomplished his business. He brought with him letters and papers. Among the former was one long looked and wished for, from the Board.

Visit to the Indian Village.

Wednesday, March 31.—During this month, very few events have occurred to give interest to a journal. Br. Belcher and his pupil Leonard Dodge, have gone to Franklin to witness the dissection of the body of a man, who is sentenced to be executed for murder. Brothers Dodge and Jones have just returned from the Indian village. The readiness of the Indians to give up their children for instruction is not such as could be wished, but is evidently increasing. Their prejudices are also subsiding, with respect to the utility and necessity of adopting civilized habits. Their wretchedness, especially at this season of the year, stares them in the face. They have now to pick up a scanty subsistence, and are living almost entirely upon wild roots. Corn bears among them the price of five dollars a bushel. The more considerate see and acknowledge the necessity of a change in their manner of living, and that change is undoubtedly near, or they must cease to exist as a nation.

FORT GRATIOT MISSION.

Our letter from Fort Gratiot, dated the 27th of May, is principally on business. We learn from it, that the hooping-cough had entered the School, and that several of the children had been severely afflicted with it. On this subject, Mr. Hudson remarks,—

Two of our children were sent home five or six weeks since, on account of sickness. We had hoped that they might be benefited by a change of air. One, we have lately heard, is still very ill, and there is reason to fear he will not recover.

The father of a little boy we had from Machinaw, called on us last week, and finding his son very sick, proposed to take him home for a while. To this we consented the more readily, as we cannot expect to remain long in our present situation.

The remaining children are convalescent, and the general health of our family tolerable. I have heard

indirectly from Br. Ferry, at Machinaw. His affairs are represented as in a prosperous train. Major P. who

arrived here two or three days since, speaks of him and his management in high terms.

Foreign Intelligence.

SANDWICH ISLAND MISSION.

[From the *Missionary Herald*.]

LETTER OF THE REINFORCEMENT.

A joint letter from the Missionaries who sailed from New Haven for the Sandwich Islands, in November 1822, containing an account of their voyage, and two letters from the mission bearing the distant dates of May 24, and October 23, 1823, have been received within a short time.

Hanaroorah, May 5, 1823.

After a five month's separation from the pleasant land which we could once call our own; we are permitted to take up our residence on these Isles, which have been long waiting for God's law.

Incidents of the Voyage.

Our voyage has been attended with a few incidents worthy of special remark. In the Atlantic we encountered two severe gales,—one in the gulf stream, the other off the Rio de la Plata.—With these exceptions our passage was uniformly pleasant until the 8th of February, when we hove in sight of the wild and rugged heights of Staten Land.

As our captain considers it always dangerous passing the Straits of Le Maire, we tacked, and stood to the east of the island. It was a pleasant day; but it was the last we saw for three weeks. We had no sooner passed the south-east part of the island, than the west wind struck us, and for three weeks there was not so much as twenty-four hours in which we were not beating against violent head-winds, and a strong current. Every day there was rain, snow, or hail. The sun shone but little during the day, and scarcely a star could be seen at night. Yet in a safe and commodious vessel, under the direction of the best of officers, under the special care of a merciful providence, we were carried safely round the Cape, and arrived off the Straits of Magellan, on the 2d of March.

From that time our passage has been remarkably pleasant, though not so rapid as in the Atlantic. From the 40th degree of south latitude until we made land, none of our principal sails were ever furled.

Daily Religious Services.

During the whole of our passage, when the weather would permit, we had evening prayers on deck, at which we sung a hymn, repeated by one of our number, and then each repeated some text of Scripture, previously selected for the occasion. These were interesting seasons. In the open air, and in the clear moon or star light of evening, the voice of prayer sounded almost like the voice of one from above, and the sublime roaring of the waves added sublimity to our sacred music. The captain and mates uniformly attended this service, and some of the ship's crew were always present. On Sabbath morning, we had a meeting for prayer and conversation, sometimes in the cabin, and sometimes on deck. In the afternoon we always had preaching when the weather would allow, and often at evening prayer remarks were made on some passage of Scripture. The mission family observed the monthly concert, and had various other meetings by themselves.

You would naturally expect, that, during our residence on the ocean, our immediate labours would be confined to our own ship. Providence however, has furnished two exceptions. On the 5th of December, we fell in with the ship Winslow, Captain Clark, of New-Bedford. We kept company with her until the Sabbath. On that day the ocean was unruffled, and the weather just warm enough to be pleasant. At 10 o'clock, according to previous arrangement, Captain Clark set his signal for some of us to go on board his ship, and attend worship. Two of our number went, and carried with them a quantity of tracts. Captain Clasby, with several of his men, accompanied them, and Captain Clark returned with several of his crew, and attended evening service with us.

On Lord's day, February 2d, while on the Brazil Banks, we fell in with the Britannia, Captain Luce, of London. We carried tracts on board, and they were so well received, that we had opportunity, by private remarks, to enforce the truths they contained. The wind would not admit of our attending worship with them.

These are among the most important incidents of our voyage. Health has usually prevailed among our number, and nothing

of importance has happened to dishearten us, or make us unhappy.

Arrival and welcome reception.

On the 24th of April, at 3 o'clock, the clouds, which had been hanging over us through the day, were suddenly dispelled, and Owhyhee burst on our view at a distance of not more than 25 or 30 miles. We assembled on deck, turned our faces towards the island, and by dim twilight, sung the hymn,

O'er the gloomy hills of darkness,
Look, my soul, be still, and gaze, &c.

The next morning was calm, and a boat was sent on shore to make inquiries. While the boat was absent, a number of the natives visited us. We soon found that they all knew something of the missionaries. They told us that they were all at Hanaroorah but two, who were at Atooi, and that they were all well. As soon as they learned that we were missionaries, they all appeared much pleased, and from almost every mouth we heard, "*mikonary miti*." They reached us their hands, and their countenances spoke the feelings of their hearts.

On Sabbath morning, April 27, having been residents on the ocean 153 days, we dropped our anchor in the roads, off the harbour of Hanaroorah.—Messrs. Ellis and Loomis, having received notice of our arrival, soon met us, and conducted us to the mission house, where we received a joyful welcome. Mr. Bingham had gone to Wyteteete to preach. He was soon informed and communicated the intelligence of our arrival to the chiefs who were present. Kaahoomanoo, the wife of Tamoree, who is now at this place, immediately gave directions to one of the younger queens, to attend Mr. Bingham home with a one horse wagon, and invite the new teachers to attend evening worship with them. Some of us accepted the invitation, and were severally introduced to Tamoree, Kaahoomanoo, and a number more of the principal chiefs. They inquired the occupation of each individual, and all they seemed to regret, was, that there was not a greater number of us. We received several applications from chiefs, who wish to employ each an instructor for his constant attendant. Some of them were so urgent in their solicitations, that it seemed hard to deny them. As we were about to take our leave of this interesting group, Kaahoomanoo said to us, "We bid you welcome to our islands;—our hearts are glad you come, very glad. We are glad too, you come on Taboo day, and have been with us in worship. Give our *aloha* to all the new teachers and their *waihinas*, (wives,) and tell them we bid them welcome." As

we arrived at the shore, while we were waiting for our boat, several hundred natives collected around us, and nothing was heard but their hoarse voices telling each other the story of our arrival.

Two of our number reside in the mission house, and the remainder in thatched cottages built in native style. Before removing from the ship we all visited the king and chiefs, and met such a reception as was gratifying to us all. On Lord's day, May 4, our reinforcement publicly united with the church of Christ in the Sandwich Islands. We then sat down together at the table of our Lord. It was an interesting season. At this table were sitting, persons from four different nations—England, the United States, and the Society and Sandwich Islands. In the name of the mission, Mr. Bingham bid us a joyful welcome, and informed us that the king and principal chiefs did the same, and pledged themselves for our protection.

<i>William Richards,</i> <i>Charles S. Stewart,</i> <i>Artemas Bishop,</i> <i>Joseph Goodrich,</i>	<i>Abraham Blatchely,</i> <i>James Ely,</i> <i>Levi Chamberlain.</i>
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JOINT LETTER OF THE MISSION, DATED
MAY 24.

Hanaroorah, May 24, 1823.

Very dear Sir,—Hitherto the Lord hath helped us. Let us rejoice together, and be glad in His name.

We are happy to assure you that the confident hopes, respecting the reception of the expected helpers, expressed to you in the last letter of the mission, have not in the least been disappointed; nor the high assurance that a considerable number of preachers would find employment as soon as they could acquire the language, in the least abated; nor the growing desire of improvement, in the nation, at all checked or retarded. The great question of location among us is not, Where shall employment be found for so many labourers? but, What part of the great field can best be left destitute of the labours of the few?

Review of the Mission.

God has indeed provided kindly thus far for this mission. It has hitherto been emphatically the child of providence, rocked in the cradle of faith and prayer; and though not free from the sorrows of infancy, it has enjoyed the presence and protection of a kind and faithful parent. May its filial gratitude be manifested by the more vigorous efforts of riper years, aided by the in-

creasing prayers and faithful exertions of its friends.

If we trace the history of the mission from the wanderings of the friendless orphan Obookiah, pass by his early grave, and the Foreign Mission School at Cornwall, through the interesting scenes at Goshen and Hartford, and Boston, where the little band was organized, and where the affectionate voice and the well directed pen of Worcester's wisdom, cheered, and guided, and impelled it onward;—if we trace its path over the mighty waters, and witness its auspicious reception;—if we call to mind the downfall of idols, and the vanishing of the taboo system,—the issuing of the first elementary book in the language, containing the first principles of the Gospel, received and read by a goodly number of the chiefs and people, who had before no alphabet;—the unexpected visit of the London Missionary Deputation,—the happy settlement of Mr. Ellis,—the early correspondence opened between the rulers of these islands, and the Christian rulers of the Society Isles,—the attendance of the chief rulers to the preaching of the Gospel in their own tongue on the Sacred Sabbath of Jehovah, now acknowledged as their God;—if we remember the kindness, and promptitude, and liberality with which a praying Christian public have furnished and sent forth so large a reinforcement, their favoured embarkation at New Haven, their delightful passage, their safe and seasonable arrival, their welcome reception by kings, and chiefs, and people, whose calls for teachers, and for books and slates, are greater than we can supply,—or if we look forward to the mighty work before us waiting for our hands, and to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, "The God of heaven, He will prosper us; therefore we, his servants will arise and build."

JOINT LETTER DATED OCTOBER 23.

Hanaroora, Oct. 23, 1823.

Very Dear Sir,—Four eventful, trying, interesting, laborious years have passed away in very rapid succession, since the pioneers of this mission, gave you and your worthy associates the parting hand on our loved native shores, and embarked from Boston for this new and untried missionary field. Since that period God has called additional labourers into the field, doubling the number and the strength of this united band. Such is the abundant entrance which he has ministered to them also, such have been

the successive, striking and auspicious interpositions of his providence, and such the measure of success with which he has been pleased to crown the incipient efforts made in the work, that despondency is banished, and our courage continually animated in the face of opposition, our strength supported under a weight of toils and cares, our comforts multiplied in the midst of trials and privations, and our satisfaction, hope and confidence increased, as we find our work daily increasing on our hands, and the means of prosecuting it successfully more and more nearly within our reach.

Department of Printing.

We have now the pleasing prospect of putting to press within a few days an edition of twenty hymns in the native language, prepared principally by Mr. Ellis. We purpose also within a short period to print both a catechism and a tract for the benefit of these people. Within two years we hope, by the continued smiles of Providence, to have occasion for a new fount of type, and paper sufficient to print 20,000 copies of one of the Gospels.

Hopeful Conversions.

We indulge some hope that a few of these benighted Islanders, who first heard from our lips the inviting sound of the Gospel, and who begin to read the word of salvation, have been touched by the finger of God, and have passed from death unto life; and the good seed now scattered on the four principal islands of this group, is, we humbly trust, beginning to take root in the hearts of many more. One of the rulers of the land, the honoured mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. Ka-o-poo-olahne was our friend and helper, and decidedly patronized our work;—but her hopeful end, and the interesting circumstances which occurred in connexion with it, while the chiefs of the nation were assembled, will doubtless tend more conspicuously than her direct aid to the furtherance of the Gospel here, and the encouragement of our patrons at home.

Exploring Tour.

During the months of July and August, Messrs. Thurston Bishop, and Goodrich.

united with Mr. Ellis, and assisted by Mr. Harwood, surveyed and explored to some extent all the inhabited districts of the principal Island, Owhyhee, and 130 times in the course of the tour proclaimed the Gospel of free salvation among her 85,000 inhabitants, scattered and lost, "like sheep having no shepherd." In this expedition undertaken with the approbation of the chiefs, they enjoyed the special favour of John Adams, the governor, in the prosecution of their plans, and his decided influence in promoting their objects. He issued orders for the observance of the Sabbath, and the suppression of flagrant vices, and to encourage attention to the instructions of the missionaries. He has also built a church at Kirooah, his residence, where he is desirous to have missionaries stationed, and where Mr. Thurston is now ready again to take his post, with an associate, to labour among the thousands on the western side of Owhyhee.

Call for more Labourers.

We doubt not that men may be found, ready to endure the trials incident to the work, and suitable to receive the high and holy trust of missionaries, who pant for the opportunity and commission to fly to these waiting tribes with the news of salvation. And we would humbly ask our patrons if, in their sober judgment, the present is not "the set time," in the counsels of God, for making a great and vigorous effort to save this nation? Is not this emphatically *the crisis* to give the right impulse so powerfully, that it shall be effectually felt through all the ranks of 150,000 natives, of the present generation, in those islands;—an impulse which shall not cease to be felt till time shall end, nor till eternity shall have rolled away?

The question, then, that remains, is, Will a generous, affluent, highly favoured Christian community assume the responsibility of meeting the expense of equipping and maintaining an additional number of labourers in the Sandwich Islands? Or, in other words, will the resources of the Board warrant the measure of sending them to this field, and supporting them, here, in addition to the annual expenses of the mission in its present state.

Disinterestedness of Missionaries.

We ask no pecuniary compensation, we expect none, for our services rendered to the Christian public, to the Board, or to this nation. In respect to them, our voluntary services, such as they are, are *gratuitous*;—to Christ they are doubly due. We ask not for money to build or furnish fine houses, to provide elegant carriages, costly

apparel, or sumptuous tables. Plain, humble, comfortable food, clothing and habitations, with the means of imparting instruction advantageously to the natives, is all the pecuniary aid we expect or desire from the church, or the Board, or any other source. These, together with the prayers and counsels and kind influence of our friends, we *need*, in order to prosecute our work at all. We need them to promote cheerfulness and vigour sufficient to perform our itinerating tours on foot, to preach in every district, village, and cottage, to study and master this rude language, to translate and publish the Scriptures, to perform no small share of domestic labour, and at the same time to teach the multitude of untutored natives all the arts and duties of social and civilized life, from the very *a, b, c*, of the language, to the highest possible attainments and most important duties of a Christian monarch and his counsellors.

PALESTINE MISSION.

JOURNEY OF MESSRS. FISK AND KING
FROM CAIRO TO JERUSALEM,
THROUGH THE DESERT.

Commencement of the Journey.

In their journey from Cairo to Jerusalem, Messrs. Fish and King crossed a part of the same desert, through which the children of Israel passed, when escaping from Egyptian bondage to the promised land.

Monday, April 7, 1823. Soon after sunrise an Arab Shekh came with our camels. We had engaged thirteen, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa. Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat-skins and four leather bottles, in which to carry our water.

At 9 o'clock we took leave of Mr. Salt and his family, and commenced our journey for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matariéh, and the obelisk of On or Heriopolis. We rode in the edge of the wilderness, with its immense extent stretching away to the right, and the fertile plains of the Nile to the left. At nearly 4 o'clock, after riding more than five hours, course E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan.

In the evening we observed the Monthly Concert of Prayer.

Tuesday, 8. We arose at 5, and at 6 resumed our journey. At 3, we passed a village in a large grove of palm-trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land." The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N., and N. E. we pitched our tent on the road near the village Bilbes. Found the thermometer in our tent at 85°. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not know that it is a mere illusion, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes.—Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

Account of the Caravan.

Wednesday, 9. Several Turks, Arabs and Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number seventy-four, with forty-four camels, fifty-seven asses, one mule, and one horse. Several of the camels are loaded with merchandise, and most of the camel-drivers perform the whole journey on foot.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode (l Wolten. Thermometer in our tent at 79°. Asked the Dervish Hadgi Mustapha, what a Dervish is. He replied, "One that eats what he has to day, and trusts God for the future." "Are they priests?" "They are among Turks what Priests are among Christians." "Are they Monks? or can they marry?" "Some marry, others not, as they please."

Journey in the Desert.

Most of the time to day we have been rising a gentle ascent, course E. and N. E. We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren, as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stunted growth, and of a dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles;

and stretch out the ropes, and fasten them to the earth without pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bedsteads.

Thursday, 10. When the caravan stops, the camels are turned out to feed on the thistles, weeds, and grass, which the desert produces. At sunset they are assembled, and made to lie down around the encampment. Yesterday afternoon, four of them, which carried merchandise for an Armenian, went off, and could not be found. We arranged our baggage so as to give the Armenian one of ours. The rest of the company, also, gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima. Thermometer in the tent 84°, in the sun 104°. Here is a well of what we call here, in the desert, good water. The goat-skins, which we took to carry water in, were new, and have given the water a reddish colour, and an exceedingly loathsome taste.

After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadgi Mohammed, the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. While we were reading with him, most of the Dervishes, and several Turks and Armenians gathered around and listened. Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read that God rested on the seventh day, and said angrily, that it was infidelity to say that God rested. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once.

Monday, 14. Hitherto we had generally enjoyed a refreshing north wind, which served to mitigate the heat, and rendered our journey less tedious, than we had feared it would be. This morning a strong scorching wind from the S. E. commenced. It was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The thermometer in our tent stood at 99°.

To avoid the heat of the day, they arose at midnight, and resumed their journey at one in the morning.

The wind continued from S. E. during the night, and we anticipated another dreadful day. But in the forenoon it changed to the S. W., and we were refreshed by a cooling breeze.

On the Shore of the Mediterranean.

Wednesday, 16. Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was at no great distance from the sea. The salt water had overflowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At 2, we came upon the shore of the Mediterranean, where the waves were rolling, and foaming, and breaking in a most beautiful and majestic manner. Turning from the sea-shore, and passing over a mountain of sand, we came in a little while to El Arish, a village situated in the desert. At Messaoudia, a watering-place on the sea-shore, the caravan separated, and one part took a different rout to Gaza. After riding ten hours and a half, we pitched our tent on the plain near the village.

In conversation with the Greek, who is from Tocat, he told us that there are in that place 100 or 150 Greek houses, a bishop, six priests, and two churches. One priest is from Greece, and knows Greek; the rest understand only Turkish.

Entrance into Syria.

Friday, 18. After riding nine hours and a half, we pitched our tent at Burel Khood, a large plain covered with grass and shrubs, on which several large flocks of sheep and goats were feeding, under the direction of Arab shepherds and shepherdesses. We walked up to the top of a sand hill near our tent, where we had a delightful view of the plain. After being so long in the wilderness, this view was indeed cheering. We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine, or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy season. Possibly this is the river of Egypt. See Gen. xv. 18, and Josh. xv. 4. If so, we are already in the promised land. While in the desert, we have found comfort in singing,

Guide me, O thou great Jehovah,
Pilgrim through this barren land.

From the top of the hill, near our tent, we lifted up our eyes and looked "northward and southward, and eastward and westward," and thought of the dangers we had escaped, and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to

be told that he must not enter the good land which his eyes beheld. In the evening read the 6th, 7th, 8th, and 9th chapters of Deuteronomy, which were extremely interesting to us at this time. We are now entering the land of Canaan.

Saturday, 19. At 6, the caravan moved off the ground. As we proceeded, we found a gradual increase of vegetation, and cultivated fields became more frequent. At half past 10, we passed a well of water and some ruins. Two pillars of gray granite were standing. The place is called *Rofa*. This is probably the ancient Rophia, which was the first town in Syria, Rhinocalura (probably El Arish) being the last in Egypt. At half past 11, after crossing a mountain which is called on one of our maps a continuation of Mount Seir, we came to the village Khan Yoanas (the Inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Mussulmans, who have a tradition that the Prophet Jonas once was here.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep and goats, which were generally tended by Bedouin women. This is the ancient land of the Philistines. Here we were continually harassed by the Bedouins, who seemed to spring up like Hydras in every corner. Their dress was merely a turban on the head and a piece of cloth tied round the waist. It was soon found that they wanted money. Our guide told them they must exact nothing from us, because we were Englishmen. The name of Englishmen is so much respected even among Bedouins, that we were not molested. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs.

Under a large sycamore tree we saw women and children threshing barley on the ground with long sticks. Near by was a shepherdess tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

Southern Boundary of Canaan.

It is difficult to ascertain the limit, which divided the ancient Canaan from Egypt. God said to Abraham, Gen. 15 : 18, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." In Josh. 15 : 4, it is said, that the border of Judah "went out unto the river of Egypt." The question is, what was meant by the *river of Egypt*. D'Anville places it, on his map of ancient Egypt, within about 10 miles of Katich

(Casium) and more than 30 from El Arish (Rhinocalura.) We crossed no river, nor any stream of water, however small, between Cairo and Gaza, but we passed the beds of several now dry, one in the valley of Zaaka, another called Silgah four hours, and a third two hours, before reaching Gaza. This last is probably the brook Besor, which David passed over with 400 men in pursuit of the Amalekites, who had smitten Ziklag, and whom he found "spread abroad upon all the earth, eating, and drinking, and dancing," where he "smote them." 1 Sam. 30. 16, 17.

Country of the Philistines.

At half past 5, after riding 11 hours and a half, we arrived at Gaza; took two small dirty apartments in a large filthy khan, and put up for the Sabbath, thankful that we were not among deserts of sand, or bands of Arab free-booters, so as to be obliged to travel on the Lord's day. Gaza is the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death. We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers of 5000, is not far from the truth. The city stands on a little elevation. The houses are all built of stone, but make a very mean appearance. The scenery around is beautiful.

At Gaza they found a number of Greeks, and a Greek priest, to whom they gave 13 copies of the Scriptures, and sold 25. But one present knew the Greek language, and to him they gave a Testament. The Priest said, that the Church had been built twelve centuries. They left Gaza on the forenoon of Monday, April 21st.

We passed through groves of olives, and fields of grass, wheat, barley, and tobacco. The plains were agreeably diversified by gentle elevations and small valleys. Five hours and a half from Gaza, we saw on our left the village Mijdal, near the ruins of the ancient Askalon which is now uninhabited. Such at least is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100 or 150 miserable cabins, built of stone, covered with branches of trees, and roots, and these again with earth, so that vegetation appears every where on the tops of them. The place is inhabited wholly by Mussulmans.

Tuesday, 22- In three hours and a half after leaving Esdood, we passed Yibua. In riding through this ancient country of the

Philistines, we have seen, at a distance to the east, a range of high mountains. On the west, a range of small sand hills ran along between us and the sea. The country around us was green and beautiful, and the soil of a good colour, which might, no doubt, be made very productive by proper cultivation. At present, however, the grass, and crops of wheat and barley are of but a small growth. We saw few villages, and those few are small. There are no scattered houses. The population appears not to be great.

Jaffa.

In ten hours and a half ride after leaving Esdood, they arrived at Jaffa, and word being sent to Mr. Damiani, the English consul, his Dragoman came to procure them admittance into the city. They took lodgings in the consul's house, which stands by the sea-side, and, as is supposed, at, or very near the place where Simon the tanner lived, and the Apostle Peter was lodged. At evening the table was served by a man of Greek origin, who was 100 years old, and had been 80 years a servant in the family of Mr. Damiani and his father.

On the 24th they left Jaffa, and, after a ride of four hours, arrived at Rama, or Ramia, the Arimathea of the Scriptures, where they took lodgings for the night in an Armenian convent.

Approach to Jerusalem.

Friday, 25. At half past 5 we set out for Jerusalem, comforted with the hope, that this was the last day of our journey. For some time our road lay along the bed of a brook, in a deep ravine, with mountains of rocks rising up like pyramids on each side of us. By degrees the ascent became more steep, till we reached the height of these ragged mountains, where we had a good view of the plains between us and Jaffa. It was often with difficulty that our beasts could walk, on account of the badness of the road, and the steepness of the mountains. These mountains are covered with small shrubs, suitable for goats, of which we saw several large flocks. There are no forests, but in the vallies and on the sides of the hills are many olives and fig-trees.

A little past noon they came to a village which Chateaubriand calls the village of Jeremiah. A little way from it, was a pure stream of water, flowing out of a rock, where they stopped to quench their thirst, and eat some bread and fruit.

Thence we pursued our journey over a road impassable for camels, and very difficult for mules and asses. After crossing a high mountain, we passed through a deep valley, where is a small village called Ka-

loona. The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually, step by step, like pyramids. Each step, however, is so fastened into the "Everlasting Hills," as to show you that it was placed there by the hand of Him, who existed "before the mountains were brought forth." On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil, which produces shrubs, and, when cultivated, vines, figs, and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life,—till his feet are about to stand within the gates of the New Jerusalem, and then he is favoured with some bright visions of the place he is soon to enter.

Reflections on Mr. Parsons.

As we drew near the city, we remembered how our dear brother Parsons, when wars and rumours of wars obliged him to leave the place, turned back his eyes, as he ascended the hill west of Jerusalem, and wept, and said, "If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it, and his habitation." Alas for us! these words were fulfilled in a much higher sense, than he then anticipated. We cannot for a moment doubt, that he did find favour in the eyes of the Lord; and though he was not permitted to return to the earthly Jerusalem, yet his divine Saviour has given him an infinitely higher felicity, even that of seeing and enjoying the bliss of that Eternal City, in which the divine glory dwells:

They enter the Holy City.

With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of 4,000 years seemed to rush upon our minds; events, in which Heaven, and Earth, and Hell, had felt the deepest interest. This was the place, selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of all lands." Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured

out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

Description of Jerusalem.

Jerusalem appears, in a general view, to be situated on the side of a mountain, descending towards the east, where it is divided from Mount Olivet by the valley of Cedron. The summit of the mountain is considerably higher than the city, so that in coming from Jaffa you arrive near Jerusalem before you see it.

On a nearer view of the city, you perceive that it is built on several hills; viz. Zion at the south-west part, Calvary at the north-west, Moriah at the south-east, and Bezetha at the north-east.

The south wall passes over Mount Zion, near its summit, so that a great part of the hill is without the city. South of the hill is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. The valleys, which separate it in the city from Calvary on the north, and Acra on the north-east, are not deep. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel; thence the descent is steep, till you come to the fountain of Siloah. The valleys north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the north-west part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and east of Cavalry is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem from different stations, have walked around it, and within it, and have stood on the Mount of Olives with Josephus's description of it in our hands, trying to discover the hills and valleys as laid down by him near 1800 years ago; and after all our research we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once "the perfection of beauty, the joy of the whole earth."

Jerusalem, as to general form, may be called a square, or rather a rhomboid, for the north-east and south-west angles are acute, and the north-west and south-east are obtuse.

Near the bend on the west side is Jaffa gate, called, also, the gate of Bethlehem and the Pilgrim's gate and Babel Khaleel (the gate of the Beloved, i. e. Abraham.) On the south side is the gate of Zion, called also the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate, and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates, which are opened only occasionally.

We measured the city by paces, and the total is 4279. Allowing five paces to a rod, this gives 856 rods, or about two miles and two thirds, for the circumference of the city. According to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from his description to have extended further north than it does now. The wall of the city is high, but not thick. From counting the rows of stones we suppose the height, in different places, to be 40, 50, and perhaps 60 feet. There is a castle with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of the Pisan's Tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one we have heard, viz.

Mussulmans,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500
Total,	20,000

The Armenians live in and around their convent on Mount Zion; the Greeks and Catholics have their convents and houses on Mount Calvary. The Turks and Arabs

occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the dust between Zion and Moriah. The whole area of the ancient Jewish Temple on Moriah, which now encloses the mosque of Omar, is walled in, and none but Mussulmans are allowed to enter it on pain of death. In and near it are four minarets. There are two others on Bezetha, one on Acra, one on Zion, and two on Calvary, placed on opposite sides of the Holy Sepulchre, like the two thieves on the right and left of our Lord.

The Jews have a number of synagogues, all connected together, in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on Mount Zion, a large one, and a small one in the city, and another a little without Zion gate, where, it is believed, stood the house of Caiaphas, where Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small convent. The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those towards the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.

Jerusalem is seen to best advantage from Mount Olivet. We, however, see most of the city from the terrace of the convent where we lodge. The Temple is seen to the best advantage from the terrace of the Governor's house. Here you see, not a single mosque, but a collection of mosques and oratories. The two principal buildings are called el Aksa and el Sakhara. Around them the vacant area is covered with green grass, interspersed with paved walks and trees, which furnish an agreeable shade to the loitering Turk. Ali Bey has given a good description of the Temple, and its various buildings, and of the foolish opinions of the Turks concerning them.

Miscellany.

A number of interesting articles, prepared for this head, are excluded for want of room.

UNITED DOMESTIC MISSIONARY SOCIETY.

SECOND ANNIVERSARY.

The following account of this anniversary was unavoidably omitted in our last:—

The second Annual Meeting of the United Domestic Missionary Society was held

in the Brick Church in Beekman-Street, New-York, on the evening of the 16th of May, 1824.

The meeting was opened with prayer by the Rev. Dr. Woodhull of Brooklyn, L. I.

The Annual Report was read by the Rev. Matthias Bruen, Secretary of the Society.

The usual resolutions were then offered. and addresses were delivered by the Rev. Dr. Rice, of Virginia, the Rev. Mr. Cuyter, of Poughkeepsie, and the Rev. Mr. Cox of this city.

A hymn in their language was sung by three of the youth of the Tuscarora tribe of

Indians; a collection, amounting to \$131 44, was taken up for the benefit of the Society; and the exercises were closed with Prayer, by the Rev. Mr. Squier, late of Buffalo.

PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church have now under its care, 1769 congregations, of which 763 are vacant. There are 1027 ministers, 173 licentiates, and 195 candidates. The number of communicants in the churches is 112,955, of which 10,431, were added during the last year.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of June, 1824.

	D. C.		D. C.
From a few individuals in Danville, Columbia county, Pen. for the redemption of Nicholas, a coloured man, at Harmony, by the Rev. J. B. Patterson,	42 00	ting two Indian Youth, by names of Wolmar Winnard and Henderson Pawling,	34 00
Collection in the Reformed Dutch church in Bedminster, N. J. by the Rev. Mr. Fisher,	3 90	Collection in Reformed Dutch church in Guilderland, Albany co. N. Y. by Mr. Robert I. Blair,	8 50
Collected at monthly concert in Bedminster, N. J. by do.	2 22	Donation by Mr. Robert I. Blair,	1 50
From Rev. Darius O. Griswold, balance of his collections as agent,	379 35	Second instalment for educating an Osage youth, by the name of Charles Samuel Stewart, by a female friend of missions,	12 00
From the Cent Society of North Branch, N. J. by John M. Schenck, Tr.	24 72	From Aux. Society of Flatbush, Ulster county, N. Y. by Abm. Hendricks, Tr.	6 00
From Presb. congregation in Elmira, Tioga county, N. Y. by Rev. Mr. Ford,	14 00	From Aux. Miss. Society of Washington city, by Michael Nourse, Tr.	15 00
From John McConnell, of do.	3 00	Collected at monthly concert in the Scotch Presbyterian church in Cedar-st. N. Y. by Mr. Robert Blake.	7 40
From the Aux. Society of Conewago, Pa. by the Rev. Mr. Snodgrass,	30 50	From the Ladies' Auxiliary Society of New-York, for the support of Heathen Youth at Cornwall; collected at their anniversary in the Brick Church, by Mrs. Lethbridge, Tr.	50 39
From Female Miss. Society of Green Castle, Pa. by Mrs. Harriet Buchanan, by do.	25 81	Avails of a missionary field, by Mr. John Rice, of Middlefield, Otsego co. N. Y. by the hands of Mr. Geo. Pomeroy, of Cooperstown,	5 00
From a few ladies in Chesnut Level, by do.	11 00	Avails of garden saffron, by Miss Eliza Coffin, of same place, by do.	12
From Rev. H. R. Wilson, balance of his ann. sub. by do.	2 00	From the Aux. Society of Nassau, Rensselaer county, N. Y. by Elias Warner, Tr.	4 00
Collected in Leacock, Lancaster county, Pa. by the Rev. Mr. Barr,	25 00	From the congregation in West Town, Orange county, N. Y. to constitute their pastor, the Rev. Thomas Grier, a life member, by Miss Sarah Trimble,	30 00
Collected at monthly concert in the Reformed Dutch church in Lebanon, N. J. by Rev. Mr. Schultz,	6 00	Collected at monthly concert in Basking Ridge, N. J. by Rev. W. C. Browalee,	15 00
Collected at do. in Smyvesant, Columbia co. N. Y. by Dr. H. L. Van Dyck,	2 62	From a friend of Missions, "part of a sum of a vow to the Lord, for mercy in a certain case," transmitted by Rev. Lathrop Thompson,	20 00
Collected in Presbyterian churches in Flemingsburgh, Smyrna, and New Concord, Ken. to constitute Rev. James K. Burch, life member,	40 00	From the Female Miss. Society of Beach Spring, Ohio, by Rev. John Rhea,	20 00
From Aux. Soc. of Funkstown, Md. by Mr. Henry Ohr, Tr.	5 00	From Capt. Peter Scoyen, by Mr. L. V. De Foreest,	2 00
From Mingo Creek Society, Pa. by Rev. Dr. S. Ralston, through Rev. Dr. Spring,	14 00	From Dr. Gilbert Smith,	10 00
From a Society in Front Royal, Va. for educating a heathen youth, to be called Isaac Miller, by Rev. Wm. Williamson, by Rev. Dr. Spring,	12 00	From Mr. Leander Mead, his ann. sub.	3 00
From a lady in the Reformed Dutch church in Harlaem, N. Y. to constitute her pastor, Rev. Corns. C. Vermeule, life member,	50 00	Collected at monthly concert in Pluckamin, N. J. by Mr. Elias Brown,	2 00
From Female Sunday School in the Wall-st. church, N. Y. 3d payment for educating an Osage child, named Mary Ludlow, by Miss Josephine R. Shaw,	12 00	Collected in the Presb. church in Shepherdstown, Va. by Rev. John Matthews,	16 16
From the Youth's Miss. Society of Warren and its vicinity, Ohio, by Wm. Williams, its Tr.	10 00	From the Bible Class of young ladies in do. balance of the first instalment for educating an Indian child, under the name of Mary Bryan, by do.	2 00
Collected in the church in Mossy Creek, Augusta co. Va. by Rev. John Henderson,	5 60	From Mr. Frederick S. Thomas, of Newark, N. J. on account of his life sub. by Rev. D. O. Griswold,	10 00
Collected in church in Union county, by do.	5 80	From Mr. Burr Wakeman, by do.	5 00
From Aux. Soc. of Saugerties, Ulster county, N. Y. to constitute Rev. Henry Ostrander, a life member, through C. Miller, Tr.	30 00	Collected at the monthly concert in the Presb. church in Skeneateles, N. Y. by the Rev. A. M. Cowan,	20 00
From a few individuals in Morgan, Ashtabula county, Ohio, first instalment, for educating an Osage child, to be named —, by Rev. Randolph Stone,	12 00		
From Mr. D. Wolmer, third payment for edu-			1047 60

Collected in a part of the Congregation of the Church in Rutgers-street.

	D. C.		D. C.
From D. & A. S. Frost,	5 00	From Mr. Burtis,	1 00
From Mrs. Van Nostrand,	2 00	From Mrs. Whitelaw,	1 00
From Miss. H. Goldsmith,	2 00	From Samuel Milbanks,	2 00
From Mr. Keeler,	2 00	From Mrs. M.	1 00
From Mrs. Depeyster,	10 00	Cash B.	50
From Leander Mead,	3 00	From Mrs. P.	58
From Obadiah Peck,	2 00	From Mr. & Mrs. Sherwood,	1 00
From Mount & Wetmore,	4 00	From Mrs. Tompkins, with some small articles,	1 00
From Gaius Penn,	3 00	From Mrs. Champion,	2 00
From John Bremner,	2 00	From Mr. Cooper,	50
From Ebenezer Platt,	3 00	From Mr. Brown,	50
From Sylvanus Bedell,	1 00	From a friend,	1 00
From William E. Lewis,	5 00	From Mr. Howell,	1 00
Cash,	2 00	From Mrs. Morgan,	1 00
From Mrs. Eliza Lewis,	30 00	From Mr. McCullum,	4 00
From Timothy Hedges, Esq.	5 00	From Gideon Ostrander,	1 00
From Mr. Woodhull,	2 00		
			101 88

Collected in a part of the Congregation of the Reformed Dutch Church in Market-street.

	D. C.		D. C.
From John S. Congar,	5 00	From Abram Bogart,	5 00
From Peter Neefus,	3 00	From S. W. Lowery,	3 00
From Tunis A. Waldron,	3 00	From H. Calam,	1 00
From James W. Duryee,	3 00	From B. Wood, with 4 New Testaments,	1 00
From William Palmer,	5 00	From James Montgomery,	1 00
From John Redfield,	5 00	Cash, E. B.	1 00
From W. R. Thompson,	3 00	From J. C. Luff,	1 00
From S. S. Kuypers,	3 00	From James Dubois,	1 00
From John Atwood,	3 00		
From J. V. Beam,	3 00		
From J. M. Smith,	3 00		53 00

INDIAN HYMN:—Tune, *Indian Chief*.

The following Hymn was handed to the Editor in the form of a printed hand-bill. By whom it was composed, or where it was originally published, we know not. It is, however, worthy of being preserved; and our Readers will be gratified by its insertion in the Register:—

From realms where the day her first dawning extends,	No more shall the sound of the war-whoop be heard,
The Sun of the Gospel in glory ascends,	The ambush and slaughter no longer be fear'd,
Ye forests attend, while your children combine	The tomahawk buried shall rust in the ground,
In accents unusual, in transports divine.	While peace and good will to the nations abound.
Involved in uncertainty, darkness and death,	All spirit of war to the gospel shall now,
The clouds of destruction hung over our path,	Like th' bow lie unstrung at the foot of the plough,
Till yon rising splendour enlightened our way,	To prune the young orchard the spear shall be bent,
And pointed our steps to the regions of day.	And love greet the world with a smile of content.
The Prince of Salvation is coming! prepare	Slight tinctures of skin shall no longer engage
A way in the desert his blessing to share;	The fervour of jealousy, murder and rage,
He comes to relieve us from sins and from woes	The <i>white</i> and the <i>red</i> shall in friendship be join'd,
And bid the dark wilderness bloom like the rose.	Wide spreading benevolence over mankind.
His reign shall extend from the east to the west,	Hail scene of felicity, transport, and joy,
Compose all the tumults of nature to rest,	When sin and vexation shall scarcely annoy!
The day spring of glory illumine the skies,	Rich blessings of grace from above shall be given,
And ages on ages of happiness rise.	And life only serve as a passage to Heaven.

Roll forward, dear Saviour, roll forward the day,
 When all shall submit and rejoice in thy sway!
 When *white men and Indians*, united in praise,
 One vast hallelujah triumphant shall raise.

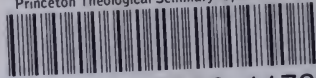


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